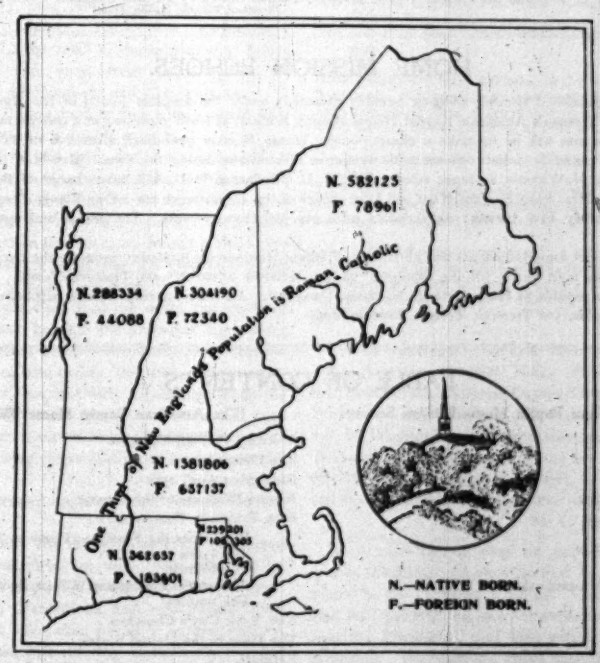
Home Mission Echoes

"The country for which I lifted up mine hand to give it to your fathers."

Vol. I. APRIL, 1897. No. 4.



510 Tremont Temple
Boston

THE WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY.

510 Tremont Temple, Boston, Mass.

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HOME MISSION ECHOES.

This paper will be published Monthly (August possibly excepted), under the auspices jointly of the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society, and will represent in a concise manner the interests of both organizations. The aim will be to make a cheap, popular Home Mission periodical, attractive in its mechanical features, interesting to old and young in its varied contents, with numerous illustrations during the year. Mrs. M. C. Reynolds will be general editor, and Mrs. Jas. McWhinnie, assistant editor; Rev. H. L. Morehouse, D. D., will have charge of the Home Mission Society's Department, and Mrs. Anna Sargent Hunt will have charge of the Department for "Our Young People."

Note the remarkably low terms: Subscription price per year, twenty cents. Ten copies and upwards to one address yearly, ten cents each.

Pastors, Sunday School Superintendents and all friends of Home Missions are invited to promote the circulation of the paper.

Send all subscriptions with money for the same, to "HOME MISSION ECHOES," 510 Tremont Temple, Boston, Mass. Make checks and money orders payable to Miss Gertrude L. Davis, Treasurer. All other correspondence pertaining to the paper will be sent to Mrs. M. C. Reynolds, 510 Tremont Temple, Boston, Mass.

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Home Mission Echoes

"Our Echoes roll from soul to soul,
And grow forever and forever." — *Tennyson.*

Vol. I. APRIL, 1897. No. 4.

The Woman's American Baptist Home Mission Society.

"AMERICA is but another name for opportunity." In this brief sentence, Ralph Waldo Emerson summed up the history of our past and looked forward to our future. Each year proves anew the truth of the saying, as it brings to view fresh opportunities for personal and national development and advancement.

To-day, our nation stands face to face with a world-wide opportunity, which presents a double aspect.

First. The nations of the earth are now represented in our population. They have come from the North and the South, from the East and from the West. China and Japan are here. Spain and Italy and Russia, Armenia and Greece, all, and more than all these, are in our midst. One home missionary society is preaching the Gospel through its missionaries in thirty-eight languages.

Second. At the same time that the world has come to us, we as a nation have become the foremost agency for evangelizing the uttermost parts of the earth. Great Britain and the United States are to-day the two nations upon which rests the chief responsibility for evangelizing the world. But the United States has greater resources, both in men and means, than Great Britain, and must assume an ever increasing measure of responsibility in regard to world-wide missions.

But how shall the second opportunity be met, if the first is not fully met?

Are we not responsible for the souls of those who have sought a home with us, first, for their own sake as individuals; secondly, for our country's sake, for the preservation of her Christian institutions and civilization; and finally, for the world's sake, that we as a nation may be so thoroughly permeated with a living Christianity that we may be increasingly a source of supply to perishing multitudes abroad?

Let us recognize the breadth of our opportunity, and let us labor with intense conviction and earnestness, while we say,

"Christ for the world we sing,
The world to Christ we bring,
With loving zeal."

ALICE B. COLEMAN.

Wanted — Women.

GOOD women are God's sentinels; in the darkest of earth's night,
They hold with stout hearts, silently, life's outpost toward the light;
And at God Almighty's roll-call, 'mong the hosts that answer "Here!"
The voices of good women will sound strong and sweet and clear.

Good women are brave soldiers; in the thickest of the fight
They stand with stout hearts, patiently, embattled for the right;
And, though no blare of trumpet or roll of drum is heard,
Good women, the world over, are the army of the Lord.

Good women save the nation, though they bear not sword or gun,
Their panoply is righteousness, their will with God's is one;
Each in her single person revealing God on earth,
Knowing that so, and only so, is any life of worth.

Don't talk of women's weakness! I tell you that this hour
The weight of this world's future depends upon their power;
And down the track of ages, as Time's flood-tides are told,
The level of their height is marked by the place that women hold.

—*Missionary Links.*

THE nineteenth Annual Meeting of the Woman's American Baptist Home Mission Society will be held in the Cranston Street Baptist Church, Providence, R. I., Wednesday and Thursday, May 5th and 6th, beginning at 2 P. M. Wednesday. Those wishing entertainment will send their names and address, with the time of their arrival and the days entertainment is desired, to Miss Maria Weeden, 596 Branch Avenue, Providence, R. I.

M. C. REYNOLDS, *Cor. Sec.*

WILL each church send an accredited delegate to the Annual Meeting? A very cordial invitation has been extended by the Providence ladies. Cannot each Association send its Director, and pay her expenses? These Directors need the inspiration and help which will come from this gathering. We want the attendance of the young ladies.

THE Missionary Union and the Home Mission Society have united their efforts to extinguish their debts. Let us remember that these are *our* Societies, and let each one lend a hand to accomplish this end.

OWING to the large amount of material upon our foreign populations, we are unable to give items in this paper from our monthly letters from the schools.

Facts.

A LETTER from Rev. J. N. Williams, of Providence, superintendent of French missions in New England, gives us the cheering news that he hopes soon to send the name of a Bible woman who will labor among the French Canadians in New England. We hope with the beginning of the fiscal year such an one can be found.

A RUSSIAN college has just been dedicated at Minneapolis, Minn., by Bishop Nicholas. This prelate belongs to the Greek Church, and his bishopric includes our Northwest, with Alaska.

THE first German immigrants came to our country in 1663, and settled in Germantown, Penn. There are now 10,000,000 Germans in the United States, about two-thirds of them being Roman Catholics and Lutherans. We have about 20,000 members of German Baptist churches in the United States.

THE Swedes are among the best and most helpful immigrants. They number in this country 1,200,000, or one-fourth as many as are left in Sweden. Most of them are Lutherans. We have in America to-day 18,000 Swedish Baptists.

THE number of Italians has been increasing rapidly of late, coming to this country at the rate of 40,000 a year. Although living for centuries under the shadow of the Vatican, they are ignorant and degraded.

BUFFALO, N. Y., has been honored as being the place where the first Italian Baptist church in America has been formed. Successful missions are carried on in New York City, Stamford and New Haven, Conn., and Providence, R. I.

EIGHT hundred Italians are now working in the thriving city of Barre, Vt., drawn there by the granite works. They are industrious, and if they quarrel, it is among themselves. The Sabbath is a holiday, and very few attend Roman Catholic churches. Nothing is being done for them by Christians, as the latter are not able financially to do more than support their own churches.

CORRESPONDENCE with fifty New England cities shows:

1. That from one-half to seven-eighths of French children are in parochial schools.

2. The teaching is almost wholly in the French language, some of the children not being able to read English.

3. The teachers are almost all French Catholics, and utterly unfit to prepare children to become American citizens.

SOME one tells us that our cities are Christian cities to-day. Very well. Take Christian New York City. Next Sunday morning go down there; pack every church, Protestant, Roman Catholic, Hebrew synagogue, Salvation Army hall, every place where divine worship is held, just as full as you can seat them. Then how many people do you think you have in that city who could not get into church or other divine service? *Nine hundred and sixty-eight thousand!*

ABOUT a year ago a gentleman stood at a railway station of a village in western Massachusetts. One of the officials of the town pointed out to him a house of five rooms not far from the station, and said: "In those rooms live a man and wife, with three children, and nineteen boarders, all Poles." Could such a family know much about morality, to say nothing of religion?

OUR readers will remember the offer made in January ECHOES of a prize to be given for the best article, upon the French in New England and Alaska, by our young ladies. The essays are coming in and are now in the hands of the committee. We sincerely hope a number more will be sent us before May 1st. Material for these subjects can be obtained at 510 Tremont Temple.

French Canadian College. Woonsocket, R. I., Feb. 24. — Leading French Canadians of Woonsocket, and other sections of Southern New England, have started a movement to start a French Canadian college. Reports from Worcester, Putnam, Conn., Long Meadow, Mass., Danielson, Conn., and other places, say that such an institution would be liberally patronized if a sufficient amount of money can be raised to build it. French Canadians that are well-to-do now send their children to Canada to be educated, after they get through the public and parochial schools.

Father Vigeant, of Putnam, offered a lot of land to any French Canadian college that would establish a branch in that city, but it was never accepted. It has been suggested that some place near Boston would be the most advantageous place for a college, as it would be centrally located, and the Boston libraries would be easy of access. — *Boston Journal.*

Mennonites from Russia. In April, twenty-five Mennonites, bound for the South Dakota colony, will be landed in Minneapolis by a Soo train, after one of the longest journeys on record. They are now living in Tashkend, an ancient Persian town captured in 1862 by the Russians. They are a quiet German sect, and after 150 years' residence in Russia have not lost their individuality. Frugal in habits, they have amassed small fortunes, most of them, and are anxious to sell their farms in Russia and move to a freer country. The colony now settled in Minnesota, Iowa, the Dakotas, and Manitoba are but the advance guard of the fifty thousand who will probably be found in this country within the next ten years.

The twenty-five from Tashkend will ride overland across the steppes by a wagon route to Odessa, Russia's great port on the Baltic, thence by rail across Russia to Libau, on the Baltic, where an agent will put them aboard a Wilson line steamer to Liverpool. There they will leave by the Royal Mail Allen line for Quebec, and by the Canadian Pacific and the Soo to Minneapolis, where they will be met by waiting friends from the colony. — *St. Paul Pioneer Press.*

Foreign Population.

THE dream of almost a lifetime is about to be fulfilled in the coöperation of our home societies in work for the strangers within our gates. The Home Mission Society and the State Convention have long worked together — now comes the Woman's Society. All hail! Welcome and work are yours. The 1895 census of Massachusetts shows a little over thirty per cent. of our population born outside of the United States. At least another ten per cent. are children of foreign parents. About the same proportion will hold throughout New England. As to nationality, the French Canadians come first, with probably 400,000; next the Irish; then English and the Provinces, followed by Scandinavians, Germans, Portuguese, Italians, Finns, Chinese, Armenians, Greeks, Syrians, Russians. These come with their families and to remain, except the Chinese and Armenians. The Irish are not coming in large numbers now. They are a bright race, and furnish our saloon keepers and a large part of the drinkers. They take to politics as a duck to water, and in a short time many of them are in office. Many of the contractors and builders in our cities are Irish, and such men are rapidly accumulating property. The French are found chiefly in the mill towns. They are industrious and frugal, have large families, are seldom drunkards, but moderate drinkers, care little for politics, and rapidly accumulate property. The English and Province people are hardly to be classed as foreigners. Industrious, sober, prolific, and intensely American, they are the new New Englanders; the more of them who come the better. The Portuguese and Finns are principally in shipping towns and follow the sea. Italians come in droves, and are doing the work which the Irish did fifty years ago. They dig our ditches, grind organs, sell fruit, and live in crowded, dirty, back streets of large cities. They bring their families, and patronize the low saloons. The Scandinavians are our best foreigners, and contribute little to jails or poorhouses. They take to the building trades, and care little for politics. Armenians do not bring their families, because the Turks will not permit the women to emigrate. They are peaceable and industrious, but most of them would return home if they could have liberty. There are few Germans in New England. Religiously, the Irish, French, Italians and Portuguese are solidly Roman Catholics. The others have some form of Protestantism. The Irish are hardest to reach. They resent anything like an Irish mission. Work in families and on individuals is about all that can be done. The common school and American atmosphere are potent forces against the priests. We are doing more for the French than for any other. They are approachable; thousands have been converted. We have about twenty missionaries, nearly all converted Catholics, and a great work is being done. Here is a field for Bible women. There is a school for French preachers at Newton Theological Seminary. The Swede work is very prosperous. We have missions among Portuguese and Finns. Individual churches are working for the Chinese and Armenians and Greeks. The great need is an Italian mission in Boston. To Americanize and evangelize these masses of foreigners is no small part of the mission of New England Baptists.

ALEXANDER BLACKBURN.

Cambridge, March 8, 1897.

World-wide Missions in Massachusetts.

THROUGH the kindness of Mr. W. W. Main, secretary of the Massachusetts Baptist Sunday School Association, we are able to give our readers the following account of the opening of a Syrian Sunday school in Worcester, Mass., March 14, 1897. The attention of the association was called to a class of people who had come from the land of our Lord, even Damascus, Mount Lebanon, and other places in that immediate vicinity. They desired some one to come among them and organize a Baptist Sunday school, in order that they might study the Word of our Lord. Mr. Main visited about fifteen families, and from these he learned (in their quaint way of expressing it) that there are 243 souls in the city from Syria. He was received in Oriental fashion, and given a royal welcome. Some of the older people have come to have a saving knowledge of Christ. One woman said that in her home were six children. In far-away Syria a missionary had told her about the Christ. When she came to this Christian land she hoped she would learn much about Him. "I have been here six years, and no one has visited my home to tell me about the Christ." Another woman said: "It seems as if God had sent us to this country from the land of the Christ, that we might learn here about Him." Among the number was one Christian man, who found Christ two years ago and had been buried in baptism. This man was born at the foot of Mount Lebanon. He can read English, and is endeavoring to teach his people.

A personal invitation was sent to a number of families, and about twenty responded, and a Baptist Sunday school was organized, with Shireky Abukalil as superintendent, upon March 7th. This gathering was held during the hour usually devoted to the French Sunday school. The French school courteously gave way to the Syrians, and, after thirty minutes had been devoted to the Syrians, with a short address by the interpreter in his own language, Rev. Arthur St. James, pastor of the French mission, spoke to the people in French. Is it any wonder that Mr. Main told these facts with wet eyes and a faltering voice? The old Bay State, yea, all New England, needs and must have more money for such work as this, if we would hold the land of our forefathers for Christ. Well may we say in the words of Prof. J. H. Goodell: "To-day God has planted every church in the midst of heathenism. The throbbing pulse of the unsaved world is to be felt in every sanctuary. Every ear, unless it be purposely stopped, can detect the fever jump of our smitten brethren the world over. There are no foreign missions. Distance is no longer. Every point of our world is home missions. Nothing is far off; nothing is separated from my own personal interest and privilege. Africa is your home and my home; Asia and the Isles of the sea, and every spot on the footstool, is our personal abode."

Slavery in San Francisco.

THE murder of the Chinaman, Long Ching, which lately occurred in San Francisco, removed from California one of the most cunning, most dangerous and debased of its inhabitants; and from America one who came to its shores a little child, and who grew up to drag the flag of his adopted country in blood and shame, since he not alone owned, but carried on a traffic in human beings, connived with federal officials in his illegal barter, bought up juries, and instigated murders and suicides. He was known throughout the State as "Little Pete," and in all the larger cities of the country his name is familiar among men, since not long ago he came into prominence through his connection with "Boss" Buckley and other base politicians of San Francisco in the political scandals of the day.

As usual in Chinatown murders, the assassins have not yet been ascertained, and probably never will be; nor is the motive for the killing really known. And while the pagan pageantry attendant upon his funeral was being carried on, with all the customary wailing of hired mourners and discordant notes of tomtoms and reeds, the deeds that outlived him were widely discussed in all their blackness. But as soon as the funeral was over, the comment ceased, and now no more is said of the troubles he fomented, or of the slaves he brought into bondage on American soil, and who have outlived him. And these slaves, some of them little more than children, are to-day barred up in dark, dungeon-like quarters in Christian San Francisco, half starved, half clothed, and, more than all, abused in the fullest sense of the word. For years the traffic in young Chinese girls has been going on in California, white men combining with the highbinders in carrying on this infamous business, and helping to land the innocent victims. Subterfuges are used in the procuring of the girls in China and in landing them in this country. In nearly all cases the girls think they are coming to America to be married to a well-to-do countryman, but they all too soon learn their fate, a fate compared with which death is sweet, as is proved by the numerous suicides of the unfortunate girls.

Within the last three months, the slaves imported by "Little Pete" numbered something over fifty. They landed only to be sold, imprisoned, and degraded, within sight of the towers of Christian churches and in hearing of their chimes.

The Presbyterian mission has done noble work in rescuing slaves whenever the opportunity has presented itself, but the influence and assistance of the world in general is needed to put this last stigma far from the borders of our land. "Little Pete" is dead, but there are plenty more of his countrymen to take his place and carry on the diabolical work in which he was engaged when death overtook him. The story of this slavery carried on in California should be unceasingly heralded throughout the country until people are aroused to its infamy, should be fought against by all who care for their fellow beings and the honor of their country, and the sufferings of strangers within its boundaries. — *Union Signal.*

Morning Star Mission.

17 DOYER STREET, NEW YORK.

WORK at the Morning Star Mission was undertaken by the American Baptist Home Mission Society, July 10, 1892. Its object, the evangelization of the Chinese in New York and vicinity. The methods of work: house to house visitation; evangelistic service held six nights in the week; an English school meeting each night, and added to these departments a dispensary, opened two afternoons of the week.

The mission, situated in the heart of Chinatown, is able to reach the greater part of the Chinese colony, numbering about three thousand, and on Sunday increased to about six thousand.

The life of a Chinese town is pictured here in miniature: The streets are lined with small, ill-smelling stores, many in a state of perpetual disorder, having in stock all sorts of goods, from the finest silks to the common Chinese cabbage. We find Joss houses, native doctors, jewelers, carpenters and native theatre. There are about forty Chinese houses in the neighborhood.

The streets are filled with men in native costume; the women seldom appear, and the little slave girl runs out for only a moment after dark, to attend to some errand for the family. Huge lanterns, and brilliant black and gold signs draped in scarlet, brighten the dingy fronts of the shops. Here and there, a plump, good-natured child, dressed in gorgeous silks, is carried through the streets by his father, attracting the attention of every one.

Against the Christian influences are arrayed the native superstition, four Joss houses, a multitude of gambling dens and opium joints.

By the distribution of tracts each Sunday, the truths of the Gospel are placed within the reach of at least three thousand Chinamen, and a goodly number are brought into the mission rooms.

The attendance at Sunday school averages eighty, at the preaching service, seventy. The evening school during the week is not so well attended, as nearly all the men are working. During the last ten months our dispensary physician has attended three hundred and seventy cases, and the prejudice against American doctors is being gradually overcome.

During these four years of work and witnessing for Christ, the neighborhood has changed for the better, though there is much still to be desired; fifteen men have been converted, four have returned to China to prepare for mission work, and several missionaries are now upon the field supported by the contributions of this handful of Christian men.

ELLEN C. POTTER.

Butte, Montana. Our numbers have increased since the Chinese New Year, which occurred three weeks ago. We have a large school now, and we truly hope it is going to last. We closed for a few days, but a very few, for, as one of our boys remarked, "We do not like vacations." We have several new scholars. I am trying to get them to speak English in their prayer-meetings, a little every time.

although, of course, I want them to speak in their own language for the benefit of those who cannot understand our language. And those testimonies, I am sure, would do your heart good, and you would be encouraged in your good work for missions.

Our little Chinese woman, Mrs. Huie Pock, has a little son, given to them last week. They are very proud of him. The first morning after he came the father hurried out to purchase a baby carriage for it. They have dressed it in American style, and will bring it up an American.

The boycott is very heavy, and these men have to bear many persecutions from the Unions. Several times our laundry men, on reaching their places of business with a basket of clothes, have found acid thrown over them and the clothes ruined. Men are appointed to stand before Chinese and Japanese restaurants and interfere with their passing in to eat. And in many other ways are they misused and misrepresented. As yet it has not driven any away from the city, and we hope something will be brought to bear to stop such ill usage. I have an Italian woman now whom I help what I can. I go to her home, and am just teaching her her first lessons in reading. She seems quite bright, and is anxious to learn to read, more so than to know of Christ and His love, but we hope this may come too, in time. You do not care that I take others than the Chinese to work with, do you? The field broadens as I go on, and I only wish I could spare every minute on the field here.

MRS. J. WHITMORE.

Immigration.

OF the 16,000,000 foreigners who have landed at our seaports during the last seventy years, more than half have arrived during the last twenty years. Of these 16,000,000, to give the figures of another, 3,387,279 came from Ireland; 1,529,782 from England and Wales; 312,924 from Scotland; 4,359,121 from Germany; 857,083 from Norway and Sweden; 327,642 from Denmark; 357,333 from France; 160,201 from Switzerland, and 320,796 from Italy. In our republic to-day we have nearly twice as many Irishmen as there are at present in all Ireland; one Norwegian for every three in Norway; one Swede for every five in Sweden, and one Dane for every eight in Denmark. In 1888 there were 44,230 Italians on our shore; in 1890 the number had grown to 307,310. . . . . During the last ten years the influx from abroad into our country exceeds the number of the population of Holland or Belgium, of Norway or Sweden, of Greece or Switzerland.

"Thirty-four per cent. of the persons of foreign birth are to be found in our cities. Of the Irish, forty-five per cent.; of Germans, thirty-eight per cent.; of English and Scotch, thirty per cent.; of Italians, forty per cent. Eighty per cent. of the population of New York City is constituted of foreigners by birth or parentage. One-third of the population of New York City and one-fourth of the population of Boston are Irish. The former city has more Roman Catholics than Vienna, and Vienna has more than 600,000 of this priest-ridden people. Of the 172,756 votes recently cast at an election in Chicago, 88,309 are reported as cast by naturalized citizens. . . . The foreign element in St. Louis by birth and parentage is thirteen per cent.; in Detroit, fifteen; in Cincinnati, eighteen; in Milwaukee, twenty-seven. Is there not basis for the fear expressed by Dr. Strong that our cities are fast becoming miniature Europes, with a little Ireland here, a little Germany there, and a little Italy yonder?"

"CHIN OFF."—PUPIL AT BUTTE.

The Chinese. We have the testimony of a number of missionaries in China that our work here for the Chinese is a great help to the advancement of the Gospel in China. Of course, if a Chinaman goes back to China a Christian, he helps to carry the Gospel there. But even if he is not, but has heard considerable while here, he has lost much of his prejudice against it, and when Christian workers go to his village, often uses his influence to induce his friends to listen to the Gospel.

M. J. AMES.

San Francisco, Cal.

There is no such missionary field on the earth to-day as that found within our borders, and no such sad results can come from neglect and indifference as here. Our country has been reserved for the home of a mighty civilization. What sort of a civilization is that going to be? What moral light shall stream out upon the world from the summit of our greatness and power? What we do or leave undone will tell mightily upon the character of that influence. — *Rev. H. F. Hickok.*

American Baptist Home Mission Society.

A Strong Pull All Together.

"IN union there is strength." The Missionary Union and the Home Mission Society have united their efforts to extinguish the debts of both. To raise $236,000 extra in these times is a great undertaking. To do it will require a "strong pull and a pull altogether." We do not say a "long pull," for the work should be done by the time of the anniversaries, May 19–25. If all will respond promptly and generously, victory will be achieved in the next six weeks as well as in three months.

Baptist minute-men are wanted now; men who will not wait to be asked what they will do, but who will voluntarily respond at once. Individual reports and volleys of church contributions should be the order of the day all along the line.

Let everybody have a part in it: men, women, Sunday schools and young people's societies; for the imperilled work at home and abroad has supreme claims on all.

USE THIS PLEDGE.

The following is the form of pledge for the debt. This is printed on good paper about the size of an envelope and will be furnished in desired quantities for individual and church use by writing to Rev. F. T. Hazlewood, D. D., of Boston, or to Rev. Mr. Witter, D.D., District Secretary of the Missionary Union. Individuals can cut out or copy the pledge herein printed, and, having filled the blanks, may send to the addresses as above.

Let the pledges come in by the thousands.

In order, by a concerted effort, to extinguish the debts of both the American Baptist Missionary Union and the American Baptist Home Mission Society, which, by estimates of December 1896, will aggregate prospectively, at the close of the fiscal year, March 31, 1897, the sum of Four Hundred and Eighty-six Thousand dollars ($306,000 and $180,000, respectively), we agree to pay to an authorized representative of these societies, on or before October 1, 1897, the sum set opposite our respective names.

PROVIDED, the whole amount of the debts of both societies, March 31, 1897, be subscribed by good and responsible parties, satisfactory to Messrs. Robert O. Fuller, of Boston, Mass., C. H. Dutcher, of Brooklyn, N. Y., and Alanson J. Fox, of Detroit, Mich., on or before July 1, 1897; otherwise this subscription is void.

NAME.
P. O. Address.
Name of Church.
Date.
AMOUNT $

"SHUT THE MOUTHS OF INFIDELS AND CROAKERS."

Read what Hon. Chester W. Kingsley says about the payment of these debts upon our societies. Having himself set a noble example of cheerful, liberal giving for this object, as well as for many others, his words are entitled to all the more weight, for his practice precedes his preaching:

"What the cause of Christ needs now is consecrated wealth. That magnificent example of Mr. Rockefeller ought to inspire many others of our faith to do likewise, and honor their profession, shut the mouths of infidels and croakers, and let the world know that we believe what we profess. When professed Christians come to believe down in their hearts that their principal business in this world is to continue the work that the Master began — that is, to save and redeem men — and act on that belief, then will we see the work go on gloriously, and no lack of means to fill the wide opening doors all the world around. Surely God's hand is in this movement, and He is teaching us what can be done and what ought to be done."

"SAW OFF A PIECE OF THE PRINCIPAL."

Some people of ample means find, however, in these times, that their income is considerably impaired, and hence are inclined to excuse themselves for doing nothing for the societies' debts. Would it not be possible, in many such cases, to use a portion of one's principal without appreciably affecting one's temporal welfare?

This is what a noble Baptist woman recently did. Said she: "I feel that I should help pay these debts, but my income is much less than formerly, so that I

can give but little from that source. I have been considering my investments to see if I could not saw off a piece of my capital, and have found where I can do it, so I have decided to saw it off and give $5,000 for the debts."

How many can and will do likewise?

REMEMBER APRIL 25TH.

April 25th, the last Sunday in the month, is the day designated when all our churches are earnestly requested to make a special, extra offering for the debts of both societies. The coöperation of pastors in this effort will be most highly appreciated. If, for any reason, the offering cannot be made on that Sunday, let it be on the preceding or following Sunday. Prompt reports of such offerings should be made very early in May, so that the full amount contributed may be known by May 15th, just before the anniversaries. Let churches and Sunday schools, indeed, everybody, share in a grand rally for our imperilled mission enterprises at home and abroad.

BAPTIST MINISTERS TO THE RESCUE.

One of the most significant things in this campaign for the debt is the fact that the twelve ministers on the Executive Board of the Home Mission Society have united with the eight ministers on the Executive Committee of the Missionary Union, in an appeal to their brethren in the ministry to join them in a special offering of at least one per cent. of their income for the liquidation of these debts. Many will give much more. A pastor offers to be one of one hundred to give $100 each; or one of fifty to give $200 each. Has anything of the kind been known before in our history?

Efforts will be made to keep a separate account of this fund from the Baptist ministry, that all may know what a splendid leadership we have.

The Present Crisis.

ONCE to every man and nation comes the moment to decide,
In the strife of Truth with Falsehood, for the good and evil side;
Some great cause, God's new Messiah offering each the bloom and blight,
Parts the goats upon the left hand and the sheep upon the right,
And the choice goes by forever 'twixt that darkness and that light.
—*Lowell.*

THE Children of Israel brought a willing offering unto the Lord, *every man* and *woman* whose heart made them willing to bring for all manner of work, which the Lord had commanded to be made by the hand of Moses. And they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the Lord commanded to make.

How can we evangelize all nations faster or more economically than by evangelizing their millions of representatives who are making homes among us?

OUR FOREIGN POPULATION.

Why Does the Foreigner Come to America?

ONE answer quickly given in these days is, that the hierarchy of the Roman Catholic Church has turned the tide this way in order to colonize to such an extent as to capture the civic and religious power of America. This has been affirmed notably in the case of the French immigration from the Province of Quebec to New England. But the evidence is not altogether conclusive to this point, but rather indicates that the Roman Catholic powers have found a condition and a movement which they have sought to encourage and control because of its significant possibilities.

Back of the movements of the people of other lands to America is still a cause more potent than the influence of the Roman Catholic Church, and that cause is, unquestionably, an innate love of liberty, which, though slumbering long in the human heart, is bound sometime to have an awakening. For deep in the breast of every thoughtful man is the conviction that, after he has discharged all his duties to his family, his state or nation, he has a right to a little place and a little time, where and when he may discharge the duties he owes to his God without the interference of any civil or ecclesiastical power whatsoever, and work out for himself the greatest possible destiny.

It is this hope of bettering his condition that the foreigner sees in the Stars and Stripes.

It is for this reason that Protestant Christianity has in the end the great advantage, if only it will take it, in dealing with these people, for the laws of a nation are the exponent of its religion; and still further, it is for this reason that the Baptists have a peculiar advantage, inasmuch as the principles dearest to the Baptist faith and conviction are the greatest safeguard of the priceless jewel of liberty, of the free institutions of American civilization.

It is for this reason that love of country is no mean motive in home missionary enterprise.

F. T. HAZLEWOOD, D. D., Boston, Mass.

The Poles.

Remarkable interest has developed among the Poles in Buffalo, N. Y., in consequence of the conversion to Baptist views of a Roman Catholic priest, Rev. T. Jakimowicz, who has been baptized, and is preaching the Gospel to his countrymen, of whom it is said there are about 40,000 in that city. He is highly educated, and preaches acceptably also to the Italians as he has time and opportunity. Not only so, but he has begun the publication of a Baptist paper in the Polish language, the first issue being 3,000 copies. The American Baptist pastors of Buffalo are confident that this man is raised up of God to do a great work for his people here. He will become one of the society's missionaries in coöperation with the City Mission Society of Buffalo.

The French.

Worcester, Mass. A telling incident in our work recently occurred. About eighteen months ago, a lady, for fear of being detected, hid in an old barn to hear the preach-

ing from our Gospel wagon. Last summer, a lady member of our mission called on her on business. Finding that her visitor was a Protestant, she said: "I have heard your minister preach." "Won't you come again?" said the lady; "Won't you study the Bible?" etc. She came to Beacon Street Chapel, and has been coming ever since. She is now a member with us. She was well up in Romish circles. The dames of St. Ann's, in her former parish, burned candles and counted beads for one week for her return, but all in vain.

These two ladies, the one who visited and this new convert, have started what they call "The French American Home for Orphans," where already much good has been done. We have had as many as twenty-five in that home, where we teach them the Word of God. The institution is supported by voluntary contributions. We are much encouraged.

ARTHUR ST. JAMES.

Very Encouraging. In regard to present conditions of French work in New England, two postal cards just received from two of our missionaries testify very interestingly and may be all your space allows.

One comes from Brother Leger, of Biddeford, Me. It deeply impresses me with the great change that, in spite of all opposition of the clergy, is coming over the French in New England, in regard to their attitude towards evangelical truth. The first time I visited Biddeford with Brother Leger, our French services in the Y. M. C. A. building were broken up by the Roman Catholics present. We were kept prisoners in the hall for quite a while by a hooting, threatening mob without; getting out secretly finally, we had to skulk home to our lodging place through byways and back yards to escape injury. To-day, in this New England town, these foreign Roman Catholics are in much larger majority, but a changed people; they have learned to be American citizens. I spent a day there, recently, with the companion of my first visit. At the hour of the French Protestant service in the City Mission Hall, our Brother Leger, taking his "baby organ," posted himself at the door on one of the public corners of the Main Street, and began singing good evangelical hymns that were full of truth and salvation.

Soon a kindly disposed crowd of French people stood around him enjoying the music, listening to the words—on the part of all, even to the small boy, attention, cheerfulness—not a word of disrespect or opposition, right there in Biddeford; I could hardly believe my eyes. It was too cold to address the crowd without as usual, but on invitation being given, some thirty or more, mostly bright young men, went up into the hall, every one a French Canadian Romanist, and we preached the Gospel and answered questions on confession, worship of saints, etc.

The postal brings an item of later news about these meetings, under date of February 18th.

"Our meetings continue good, better than ever. Last evening some sixteen Romanists came in. The attention they gave to the Word was marvellous to me. They asked me if I wouldn't give them books so that they might learn to pray as we do. I told them that they could take the Lord's Prayer as their model, and then I asked them to all kneel down, which they did, and I paraphrased the several petitions in that prayer, explaining to them that we were not in the habit of simply repeating to God prayers learned by heart, etc. When I first saw so many come into the room, mostly young men, I almost feared that they had some purpose of mischief. But as I closely watched them I soon became convinced that it was not so. They sang splendidly, with full voice and in good time. I most certainly see that they are making progress. The women are also beginning to attend."

FRENCH BAPTIST CHAPEL, NASHUA, N. H.

In Nashua, N. H. We began our work in Nashua in June, 1892. It was three months before I could get any one to attend my service; but the seed was sown, and twenty-seven have been baptized in Nashua, and seven in Somersworth. In July, 1894, I was asked to speak at the Baptist Grove meeting, at Weirs, in behalf of the French work. I presented the needs of a chapel for the Nashua Mission, and five dollars was pledged by a good brother.

From this small pledge at the beginning we have now a fine edifice, value at least $4,500, including furniture and bell. We have a burden of $250 yet. But this is not the greatest burden we have to carry.

Our chapel has awakened the Romish priests so that they are using all their power against us, but we have had Roman Catholics at all our services since we began in our chapel, and the Bible is read by more people than at any other time.

Although our number has not yet increased, inasmuch as many of our old members have moved away, yet new ones are getting ready to take their places.

G. G. BRIEN, Nashua, N. H.

Brother LeClaire, of Lowell, Mass., rejoices over the good work there: "I am happy to be able to say that the Lord is blessing us. Our mission is moving on marvelously. We have had five baptisms here during the last three weeks, and several new families have begun coming with us, and by the grace of God will soon be led to make profession of their faith in baptism. We have peace among ourselves. Glory to God."

The great debt has thrown its dark shadow of retrenchment, meaning at times retrench, at times defeat, this last year, but it is, I believe, the conviction of all our missionaries that in no year previous have our workers among the French in New England reached the ear of so many with the glad tidings of the Gospel.—REV. J. N. WILLIAMS, *General Missionary, Providence, R. I.*

Among the Portuguese in New Bedford, Mass.

The stonework of our chapel was completed, Saturday, February 18th, and the woodwork was begun on Monday following. The location is a good one. It is on a corner opposite a fine public school building, and an electric light on the corner to illuminate the entrance, free of charge. It is not exactly in the centre of the Portuguese element of the city, but as the Portuguese are moving that way, it bids fair to become central to them in a few years. We expect to move into it by the first of June, when we are looking for great blessings from the Lord. The need of a permanent and suitable place of worship has been felt by the members of the mission for a long time, and accordingly the work has been somewhat retarded; yet we have had lately some conversions, and a few are waiting for baptism.

We have also of late been going to Cottage City to speak to the Portuguese of that place, who number in the neighborhood of 500 souls, who will, in some degree, influence the morals of that beautiful summer resort. One of these Portuguese was baptized last summer into the fellowship of the Baptist church, and there are others interested whom we think in the near future will come out clear for Christ.

F. C. B. SILVA, *Portuguese Missionary.*

The Swedes.

My work in the New England States began at Bridgeport and New Haven, in 1882. I have been permitted to organize seven of the sixteen Swedish Baptist churches organized since that time. The whole number of Swedish Baptist churches in New England is nineteen, with a membership of 2,250, and 950 children in the Sunday schools. They have fourteen houses of worship, valued at $96,950, on which there is an indebtedness of $29,036. At Concord, N. H., another house is being erected.

The growth has been very encouraging. When I came to New York City, in 1881, there were only 120 members in New England, New York, Pennsylvania and Delaware; and now in all these States about 3,500 and church property worth $160,000. God has wonderfully blessed our efforts among the Swedes in this country.

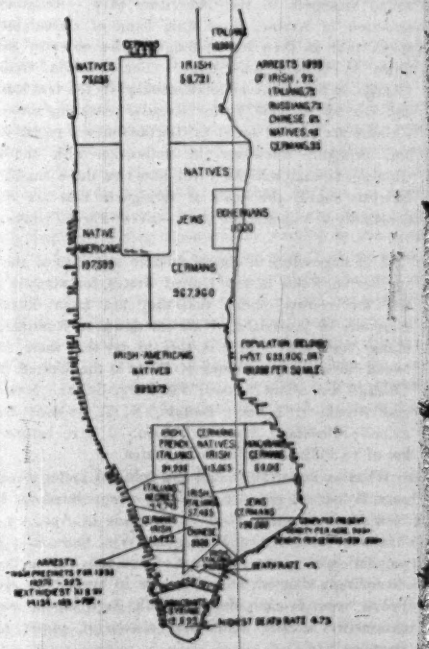
O. LINDH, Cambridge, Mass.

New York City's Churches.

The Strange Languages in Which Services Are Held in the Metropolis.

GERMAN, French and Swedish churches have long existed in New York, and many of them have made their influence powerfully felt in the charitable work of the city. The great number of Hebrew synagogues form a class by themselves, but in addition to these there are several Christian mission churches in the different Jewish quarters, where the services are conducted in Hebrew.

The majority of Italians, being Roman Catholics, attend



NEW YORK CITY.

the various churches of that faith which happen to be in their neighborhood. There are, however, a few Protestant Italian communities, one of the most flourishing being the church in Broome Street, under the control of the New York City mission. The services, entirely in Italian, are under the charge of the pastor, Antonio Arrighi. The Judson Memorial Baptist Church and St. Barnabas's Chapel, Episcopalian, have regular Italian services, and the Methodist denomination maintains two congregations,

one on Bleecker Street and the other in East One Hundred and Twelfth Street, the heart of "Little Italy."

The Armenian language from the pulpit may be heard in Second Street, near the Bowery, where the Olivet Memorial Church has a mission, and at St. Bartholomew's parish house in East Forty-second Street. Services in a modern Syriac dialect are also held in the latter place for a little colony of Syrians from Mt. Lebanon. Another Armenian mission is under the charge of the Adams Memorial (Presbyterian) Church, and is at Thirtieth Street and Third Avenue. This neighborhood, by the way, has become the rallying-point for most of the Armenians in the city, and large numbers of them live thereabout, within a few blocks' radius. While the Spaniards are, as a nation, Roman Catholics, there are at least two Spanish Protestant churches in the city. The Congregational and Presbyterian denominations have each a sturdy Welsh congregation, where the peculiarities of the Gaelic tongue sound strangely to the American ears. Religious instruction in Arabic, to a little band of Christians who speak that as their native tongue, goes on every Sunday down in Washington Street. The Russian Orthodox Church, in Second Avenue, is attended by the few Russians and Greeks in New York. Regular preaching services in Chinese are carried on at St. Bartholomew's parish house, and probably elsewhere, in connection with the many Chinese Sunday schools. But how can these small, weak interests supply the hosts of foreigners that are coming constantly to this seaport city? — *New York Tribune.*

IT is impossible to obtain reliable statistics of the number of Poles in the United States, for many of them tell the census official that they are from Russia or Germany or Austria, and are set down as Russians, Germans, Austrians. But it is safe to say that there are between one and two millions of Poles in the United States. Chicago has about 70,000; Pittsburg, 65,000; New York and Brooklyn, 45,000; Buffalo, N. Y., 30,000; Detroit, 25,000; Cleveland, 8,000 to 10,000. I have before me a list of 79 Polish colonies in 14 States.

What an important social and political factor these compact Polish colonies are becoming was pointed out by the New York *Evening Post* in its issue of April 13, 1892. The *Post* said: "In Milwaukee, Wis., there is a Polish population of 25,000 in a total of 200,000, and, as they are exceedingly clannish in politics, as in everything else, the Polish vote is cast almost solidly in a block, and this nationality already holds the balance of power in city elections."

The Pole is as much under the control of his priest as is the Irishman. For him the priest is God's representative, the priest's word is law, and the priest's anger most dangerous. A young Pole, who afterwards joined our Bohemian Mission Church in Cleveland, unable to pay the priest's assessment towards building a fine new church, was summarily excommunicated, and thereupon thought himself lost forever, and he was much more intelligent than the majority of our Poles.

Missionary work for the Poles in this country is yet in its infancy. Our Poles are mostly the descendants of the serfs whom the Polish nobility enslaved while fighting for their own freedom, and on whom the Church of Rome has fastened the fetters of ignorance, bigotry and fear. It is hard to conceive the difficulties which at every step beset the missionary who wants to reach the Poles with the Word of God. The common Pole is afraid of the priest, afraid of excommunication, afraid of consequent loss of his soul, afraid of losing his livelihood, afraid of violence from his fellow Poles. The latter fear is well grounded, for many of the Poles are ever ready for a fray. And yet, patient and persistent efforts, prompted by genuine love for Christ and for misguided souls, have not been without their reward. There are grand possibilities in the Polish people. A people that has produced a great poet like Mickiewicz, a great astronomer like Copernicus, a great composer like Chopin, and many great patriots and heroes like Sobieski and Kosciusko, is a people well worth winning for Gospel truth and freedom.

Latterly, infidelity has begun to appear among the Poles. The tendency among the Poles, a very old one amongst the Bohemians, illustrates the fact that the Church of Rome is not only the mother of bigotry, but the promoter of infidelity. No one who has not lived in a Roman Catholic community, and who does not know the Poles from close contact and long observation, can imagine what true courage, strong faith, and genuine heroism it takes on the part of this people to come out from their church and expose themselves to the taunts and fierce opposition, often threatening personal violence of their former coreligionists.

The Christian churches of America have only begun to make their approaches to this stronghold of Rome in our midst. As the loyal patriots of our Civil War cherished no hatred of those who were fighting for slavery, so we harbor no ill-will towards our Polish brethren. On the contrary, it is because we love "the stranger that dwelleth with us," that we long to save both him and our beloved land. — *Missionary Review.*

"Onward, Christian Soldier!"

WITH what zest we sing this in our religious gatherings, great and small! The immediate effect of it slightly resembles that of the music of a regimental band upon the marching troops. It is inspiring for the moment. But inspiration is subject to quick evaporation. Hence, multitudes who sing it with a martial swing never stir a step "onward" to any heroic achievement for Christ. The sentiment is right; for we belong to the church militant, to fight the good fight of faith, to endure hardness as good soldiers, to be aggressive for the conquest of the world for Christ. The Goliaths are mocking the hosts of the Most High. Where are the Davids to go forth to meet and defeat them? David could sing, but it was the smooth stone and the sling that did the business. Do something aggressive for Christ this year. If you cannot go yourself, give to send others against the foe; for with money we can sling the penetrating word of Divine truth far into the West and far into Mexico. Be this our motto all along the line, "Onward, Christian soldier!"

OUR YOUNG PEOPLE

CONDUCTED BY
ANNA SARGENT HUNT

Our Girls

A Cheery Word.

"I HAVE been reading the HOME MISSION ECHOES this afternoon, and, when I came to your department, I felt I could almost hear the voice of a friend. I am not writing for any special purpose, but only to follow out the impulse which prompts me to give you a good, hearty hand-shake, and to put in practice the teachings of a piece I once heard spoken by a little girl, about showing one's affection and not covering it up. One line was something like this: "If you love them, tell them so."

This was part of a message we received one day last month from a consecrated young lady, but a little time ago a college girl, who, in her work as teacher, sees many an opportunity to do missionary work. We forgot all the disappointment we have often felt that our messages to the young people elicited no response. We gratefully took the letter which the work had called forth as a proof that our department is linking us to a great body of New England girls, who will, through its agency, become more closely identified with our Home Mission work.

"I WOULD be *glad* to do some kind of missionary work, if I only knew what to do." Did you not say just that, my girl friend? One thing after another has been placed before you, but you couldn't seem to think your duty lay in these directions, and so the work has been done by others, while you have been drifting and wondering when the task that was plainly yours would come to you.

Didn't you hear the President of the Women's Society, or some other faithful one, say some time ago, if only there could be found a leader, there were many boys and girls who could be gathered into a mission band? You questioned why this or that friend of yours wouldn't try to do her best in this kind of work. You were sure she would succeed. But the weeks have gone on, and nothing has been done. How do you know but this is just the service your Master means for *you* to do?

May you and others, who, like yourself, are shrinking from undertaking anything of this kind, say reverently:

"O Father, give us hearts of tender longing,
Swift, eager hearts that will not brook delay,
To gather in the little ones for that fair dawning
Of blessed, endless day."

IN arranging a progamme for a Home Mission Meeting we can no longer say that we lack the description of the countries, and the peculiar customs and costumes of the people, which help make a meeting interesting. For the foreign people are right here in our own land, with hearts as dark, and customs and costumes as heathenish as in distant lands.

For instance, a teacher among the Chinese in California wrote last October: "On the 15th of September, the moon was supposed to have her birthday. Just how old she is I am unable to find out. Food of every kind was carefully prepared and placed in the window just as her majesty was beginning to show her full face for the first time that month. Even the chop sticks were not forgotten, nor the small cups for her whisky and tea. In fact, no more care could be manifested in preparing for any lordly king than is displayed during the season of worship by the most devout." In the homes of Chinatown, New York, we have, with our own eyes, seen the offerings placed before the idols. We do not need to go far away to find our prayers and efforts and money are needed for the Lord's work.

And then it often happens that in doing faithful home mission work, we are often doing the best things for the foreign work. Spelman Seminary sending out its graduates as missionaries to Africa furnishes good proof of this statement.

WE would call special attention to "Subjects for Papers upon Home Missions for use in Young Ladies' Circles," which have been issued by our Society. In several line paragraphs for each subject suggestions are made for arranging a programme on work among the Negroes, Indians, Chinese in America, Mormons, Germans, Italians, French, Scandinavians, "Other Foreigners," work in Alaska, Mexico and Church Edifice work. For instance, since we have spoken of work among the Chinese, we give the paragraph which would intimate the nature of papers to be prepared. "Present number, where settled, their women and children, our missions among them, their influence upon foreign missions." Helpful leaflets also can be obtained at the rooms.

EVERY fourth man on the earth to-day is a Chinaman. You must count all the *letters* in the Bible *eighty* times before you count as many people as live in China. One thousand four hundred Chinese die every hour.

Our Little Folks

Our Mission.

"In our country many children
Know not of a Saviour's love,—
Know not that He died to save them,
For a brighter home above.
Let us gather in the children,
Sinful outcasts though they be,
Tell them of the blessed Jesus,
How He died to make them free.
Let us teach the distant heathen,
Sending them of God's rich store,
But do not forget the children
Who are living at our door."

"She Was a Stranger."

THE following story, which comes from the West, brings with it a lesson for all, old and young.

A Sunday school missionary, while addressing a Sunday school, noticed a little girl, shabbily dressed and barefooted, shrinking in a corner, her little sunburned face buried in her hands, and sobbing as if her heart would break. Soon, however, another little girl, about eleven years of age, got up and went to her. Taking her by the hand, she led her out to a brook, where she seated the little one on a log. Then kneeling beside her, this good Samaritan took off the ragged sunbonnet, and, dipping her hand in the water, bathed the other's hot eyes and tear-stained face, and smoothed the tangled hair, talking cheerily all the while.

The little one brightened up, the tears vanished, and smiles came creeping around the rosy mouth. The missionary, who had followed the two, stepped forward and asked, "Is that your sister, my dear?"

"No, sir," answered the child, with tender, earnest eyes, "I have no sister."

"Oh, one of the neighbor's children," replied the missionary, "a little schoolmate, perhaps?"

"No, sir; she is a stranger. I do not know where she came from. I never saw her before."

"Then how came you to take her out and have such care for her, if you do not know her?"

"Because she was a stranger, sir, seemed all alone, and needed somebody to be kind to her."—*Christian Standard.*

"WHEN saw we thee a stranger, and took thee in, or naked, and clothed thee? And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Our Question Box.

MY DEAR CHILDREN: We are sure you want to understand the reasons why you should work for home missions. Last month we gave you a lesson on the colored people. We made your study easy by letting the answers follow the questions. Now, perhaps, you will better remember what you learn if you find the answers for yourselves, so we will put them with the questions into the box, and we are sure if you need any assistance your mothers or some older brother or sister will help you. We will give a few groups of questions, and you will find what you need to know in the paragraphs that follow. We shall soon find the best way in which to arrange your studies. We wish if any Bands are helped by the Question Box they would write and tell us.

Mission Band Lesson No. II.—Our Foreign Population.

I. Are there many foreigners in America?

II. At what places do they arrive in large numbers?

III. How many came during the year 1896?

The vast hosts that have come to us are reckoned by millions. There are now over 20,000,000 of people of foreign birth and their children in our land. Within one year as many strangers came to our shores as there are people in Idaho, Arizona, Montana, Nevada, Wyoming and Washington. Every nation in the world has representatives here. For instance, one hundred and ten thousand have come from China. There are twenty-five thousand Chinese in San Francisco, and a great number in New York, Boston and other cities.

From Harper's Weekly. Copyright, 1891, by Harper & Brothers.

LITTLE BELGIANS, JUST ARRIVED AT ELLIS ISLAND.

Three hundred and forty thousand came to the United States in 1896, landing at Boston, New York, Philadelphia, Baltimore, Key West, San Francisco and other ports. We remember in a certain year the number reached 800,000.

IV. What was the name of the place where for many years

a great many immigrants landed, but which is now abandoned?

V. Of the great number that came in a certain year, how many were children, and from what countries did they come?

VI. What did the little folks from Holland look like, and how did they dress?

A missionary tells us that "at Castle Garden (which is not now used as a landing-place for foreigners) at the extreme southern point of New York City, there arrived during one year twenty European steamships, bringing every week an average of 7,500 immigrants. Of the 383,000 arrivals, more than 60,000 were boys and girls under fifteen years of age. They came from England, Ireland, Scotland, Germany, Sweden, Norway, Finland, Austria, Russia, Poland, Hungary, Italy, France, Holland, Belgium and many other nations, and sometimes in one day there were 4,000 of them at once in the big round building at Castle Garden. Oh, how they did jabber; it was more like Babel than anything else. Some of the scenes were very funny. Lots of the children from Holland looked like the Dutch dolls you play with, or the Noah's ark little men and women. They were dressed just like their mothers, with long dresses and aprons and caps and wooden shoes, and they clattered about and looked with open-eyed wonder at the picture papers that we gave them, for our work among the men, women and children was to speak kind words, and find out what they mean to do and try to help them."

VII. What place is now used instead of Castle Garden?

VIII. Why do so many come to our country, and what becomes of them?

Ellis Island, in New York harbor, very near Bedloe's Island, upon which stands the Bartholdi Statue of Liberty, has taken the place of Castle Garden as a landing-place. The buildings are large and comfortable, and must seem to be very pleasant to those who have been on a vessel for long days and nights, perhaps during some terrible storm, when there was nothing to be seen but the dark clouds overhead and the waves which seem to rise as high as mountains.

To make new homes and fortunes in our great country is the eager hope of the millions that come to our shores. We have at Castle Garden and Ellis Island witnessed the landing of a great many thousand people. We saw a few aged men and women who had either come with their sons and daughters to the land of promise, or who were met by them as they landed. We saw happy husbands and fathers greeting the wives and children for whom they had been anxiously watching. We saw a great many men who looked as if they meant to work hard to earn their living, but we are sorry to say there were many whose faces we could not trust. There were many hundred healthy, neatly dressed young women, some of whom had come to get employment in families, but many of whom have no friends, no knowledge of our country, and with no idea as to where they would go, or what they would do.

Many of these people settle down in our large cities, while others go far out into our Western States and Territories.

IX. Can you describe the people at the landing-places?

X. What missionary work is being done for our foreign population?

Altogether, the people whom we saw at the places mentioned made a strange picture. There were Germans and Swedes, and dark-browed Italians, the women gaily dressed in all the colors of the rainbow. There were Norwegian mothers with their rosy-cheeked children playing as contentedly on the bare floor as in the snowy fields of their cold mountain homes. The women had clean handkerchiefs folded cornerwise on their heads, and, as well as the children, wore long sacks lined with thick sheepskin. There were bare-headed women with big packs of clothing on their heads and packs upon their backs that served for

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POLISH MOTHER AND CHILD JUST LANDED IN THE UNITED STATES.

their babies' cradles, and there were barefooted, half-clad and hungry-looking children tugging at the mothers' dresses. We were told that one woman was so afraid she should lose one of her seven children that she hitched them together with a clothes-line.

Our American Baptist Home Mission Society has missionaries among nearly all of the foreigners in our country. As soon as possible after the people land, they are met by missionaries of all denominations, who give to each of the immigrants, as far as practicable, a Testament, and greet them thus: "You come now into a Christian land; take this Testament, make its contents your guide in America, trust in the Lord, and it will be well with thee."